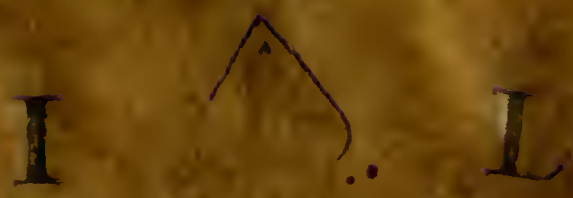

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The true Souldiers Convoy.

A Sermon preached upon the xvj^th. day of May 1640, vpon a prayer day, for the Princes good ſucceſſe in going forth to warre.

By

WILLIAM BRIDGE.

Thou haſt broken Rahab in pieces as one that is ſlaine, thou haſt ſcattered thine enemies with thy ſtrong arme.
Pſal. 89. 10.

IN ROTTERDAM,

printed for Thomas Lappagde and are to be ſold at his houſe on the Iron Bridge, 1640.

To the Reader.

READER; out of desire to the good of Gods people, and in respect of these trouble-some times, it was thought not altogether unfit by some friends, to print these few notes, in reading of which thou art desired not to expect much compleatnes of dependency or stile, as not being ordered to the presse by the author himselfe, but by a very weake hand: whatsoeuer therfore thou shalt find herein profitable, that improue: if any thing otherwise, that couer by Christian loue and the God of loue be with thee Amen.

Numbers cha: 10. the middle of the 35 verse.

Rise up O Lord and let thine enemies bescattered.

THis chap. deliver-
reth it selfe into
foure parts.
In the *First* part the 1
Author speaketh of the silver
Trumpets and of the matter
and use of them.
Secondly he sheweth the 3
march of the children of Israel
under their seuerall standards.
Thirdly he speaketh of a 3

conference had betweene Moſes and Hobab *verſ.* 29.

4 *Fourthly* you haue Moſes prayer: *And they departed from the mount verſ.* 33. *and the Arke of the couenant of the Lord went before them in the three dayes iourney, &c: And it came to paſſe when the Arke ſet forward, that Moſes ſaide, Riſe up O Lord and let thine enemies be ſcattered,* when they remoued ſtill they prayed, when they ſett forth with their army, they uſed thoſe words: *Ariſe O Lord & let thine enemies be ſcattered:* when they returned with their army at the latter end of the yeere, or at any time, they ſaide, *Returne O Lord unto the many thouſands of Iſrael.*

You haue here their going forth, ariſe O Lord &c & it is as

if

if hee had ſayd thus: O Lord thou haſt promiſed thy preſence to thy people and therefore thou haſt giuen them thine Arke, the outward ſigne of thy preſence, now we are to goe forth to warre, and that is a dangerous worke, oh let us not goe alone without thee, but let us haue thy preſence, wherefore *ariſe O Lord and let thine enemies be ſcattered*; He doth not ſay thus, O Lord we entreate thee, giue us good munition or good prouiſion, or (that which the world calleth the nerues of warre) giue us money, but as if he would ſhew that Gods preſence is moſt deſireable to an army, & that Gods preſece is their munition and proviſion and containeth all things, he ſaith *Ariſe O Lord* &c.

Theſe words containe ſome thing implyed, and ſomething expreſſed: implied two things.

1 *Firſt* that God hath enemies, that ſeems to be granted.

2 *Secondly* that God ſleepeth to his enemies, therefore hee ſaith ariſe, theſe implied: expreſſed three things.

1 *Firſt* the matter of the petition, and that is that God would ariſe.

2 *Secondly* the effect of Gods riſing, that his enemies may be ſcattered.

3 *Thirdly* the occaſion of this petition, that is *their going forth to warre: from theſe* wordes, *then Moſes ſaid* Accordingly there are fiue notes or obſeruations that I intend (God willing) to run through at this time.

1 *Firſt*

First that God himselfe hath many enemies. 1 *Obs.*

Secondly as God hath enemies, soe sometime he sleepeth to all their enmitie. 2 *Obs.*

Thirdly though God sleepeth and they worke, yet there is a time when they shall be scattered, and when God ariseth, they are scattered. 3 *Obs.*

Fourthly our prayers awaken God. 4 *Obs.*

Fiftly, when the people of the land goe forth to warre, Gods people should go forth to prayer 5. *Obs.*

First, God himselfe hath many enemies, Let none wonder at this, nay rather wonder that God hath any friendes in the world it is so wicked, the Scripture is full for it, in that Psal. 8: vers. 2. *Out of the mouthes of babes and sucklings hast thou ordained strength* 1 *Obs.*

becauſe of thine enemies. Pſal 37.20. But the wicked ſhall periſh and the enemies of the Lord ſhall be as the fatt of lambes. Pſal. 74.4. Thine enemies roare, &c. Ye know the Pſal. *For loe thine enemies O Lord, for loe thine enemies.*

Tſ.92.9

Reaſ. 1. *Rea* 1. Thoſe that are in league and covenant one with another, haue common friends & common enemies. Gods children are in covenant with God, and therefore they having enemies, God hath enemies,

Reaſ 2. 2 There is a ſpecial contrariety betweene God & the world, *the flesh luſteth againſt the ſpirit and the ſpirit againſt the flesh, for they are contrarie*: take but this one inſtance in this matter of contrariety, to ſee how contrary God and the godly are to the Deuill and the

Gal. 5. 17.

the wicked. Let a thing be never so bad, God and the godly will turne it to good and Gods honour: Let a thing be never soe good, the Deuill and wicked men will turne it to bad and Gods dishonour: now enmity being nothing els but enlivened contrariety, and there being such a contrariety betweene God and the world, it cannot be but that God should haue many enemies, 3. That which maketh a thing so, is more so, if a man loath a beaker or vessell because phisick hath been in it, he loatheth the phisick much more, and if the world hate the godly because they are godly, then they hate God much more, now the godly haue many enemies and that for this reason because they are godly, therefore God himselfe

Reas 3.

hath more.

Rea. 4. Further when two are at a great distance and neither doe yeeld, buckle nor comply to, or with one another, there must needes be a greate enmity: now saith our Sauiour Christ you cannot loue God and Mammon, you must loue the one and hate the other, God will haue no complying: and for this reason the Senate of Rome, as the Historians giue it, would not acknowledg Jesus Christ to be a God, because he is such a one, (said they) as if we acknowledg him to be God, he will not let us acknowledge other Gods, other Gods will comply & be content we shall acknowledg others also, but for this Christ, if we acknowledge him we must acknowledge none other, now God is very incomplying

incomplying in all his wayes therefore certainly God himselfe must needs haue many enemies;& very deadly: Hence we may see that it is no strange and new thing for us that are the people of God to meete with enemies: why should we be discouraged though we meete with enemies? Are we better then our Lord and Maister? shall God himselfe haue many enemies, and shall we thinke to haue none? It was the complainte of a heathen man, I haue enemies, his friend standing by gaue him this answere, but that is worse that thou hast no friēds, though a man haue many enemies, yet if he hath some faithfull friends he may comfort himselfe thus, though I haue most bitter and vile enemies, yet I haue as fast

Vse.

Inimicos habeo

sed pejus est quod amicos non habes.

faſt & ſure friends: ſo that here is a further argument to shore up our unbeleeuing harts God himſelfe hath many enemies.

1 Obje. But my enemies are ſuch as doe pretend friendship:

Anſ. And truely ſoe are Gods enemies ſuch as doe pretend loue. I pray you tell mee, I put it to your owne hearts: who are thoſe that doe pretend more loue to God then the breakers of the ſecond commandement, that doe make images? and wherefore doe they ſoe: Say they we will haue an image of Chriſt, whereſoeuer we become, that we may always be put in mind of Chriſt, what a mighty pretence of loue is here, & yet the breakers of the ſecond commandement are ſaide to be haters of God: it is not ſaide ſoe of

of the breakers of anyof the other commandements that they are haters of God, but of thoſe that breake the ſecond commandement: viſiting the iniquity of the fathers vpon the children unto the third & fourth generation of them that hate mee: ſoe that though they pretend moſt loue yet they are the moſt haters.

But for my enemies the Lord knoweth I haue done them no wrong but good: *2 Obje*

Anſ. I pray you hath not God done good unto his enemies? God hath many enemies, and what hurt hath God done them? Haue you enemies? God hath ſoe: Haue you many enemies? God hath ſoe: Haue you many falſe enemies God hath ſoe: remember this doctrine, God himſelfe *Anſ.*

himselfe hath many enemies: the second obseruation is,

2. Obs. *As the Lord hath many enemies, soe he is pleased for a time to sleepe unto his enemies:* he sleepeth, therefore it is saide here arise: arising is opposed to sleeping, Lord why sleepest thou? but what is that? not that we should understand it literally, for so the Prophet derided Baals Priests; cry aloud it may be your God sleepeth: but understand it metaphorically: A man is saide to be a sleepe when he is so intense about one busines that hee doth not regard another, that busines which hee doth not meddle with he is saide to be a sleepe to: soe now when God shall haue many enemies, and they shall blaspheme his name and reuile his people

Psl. 44. 23.

1. King 18. 27.

people, and hinder his ordinances: and God shall be deafe to all their blasphemies reuilings, and all their wickednesse when they shall persist in evill and bring their wicked devises to passe, and yet God shalbe as it were blinde to all their dealings, then God sleepeth to the enmity of his enemies: would you know the reasons?

First of all, it may be the enemies are not yet great enough for God to contend with: the Eagle doth not hunt after flies, and a lyon doth not harnesse himselfe to battaile against a poore worme: it may be the malice of the enemy is not yet great enough, & soe is not a fitt object for the greate indignation of the greate God, and there- *1. Reas*

fore

fore God ſuffereth them, to go on that it might be a greater and a more full object to beare his indignation.

2. *Reaſ.* Againe, therefore God ſuffereth this and ſeemeth to ſleepe for a time: becauſe his people are not provoked enough againſt their enemies, as it was with the childrē of Iſrael that went againſt Beniamin & fell before thē twice, if Iſrael had overcome them the firſt time, they would not haue beene ſoe provoked againſt them, to haue cutt them all of as they were, but being beaten by them twice: thereby they were provoked to their deſtruction, ſo God ſuffereth his enemies to prevaile and ſleepeth to the caſe of his people for a time, becauſe the harts of his people are not

ſtirred

ſtirred enough againſt their enemies to cutt them of fully when that is done then God awaketh.

Again ſomtimes God ſleepeth becauſe his people ſleep to him, and ſay ariſe to ſomething els, They ſleep to him, It was the ſpeech of an Emperour when he was in priſon, Oh (ſaide he) when I was in my pallace, I hoped ſoe much in men that I neglected truſting in God: but now I am in priſon, I may hope leſſe in mē and truſt more in God: ſo it may bee there is a time when Gods people doe fall a ſleepe to God: hope to much in men, and not enough in God: Now ſaith the Prophet, *Woe to him that ſaith to the ſtone ariſe*, ſhall God ariſe to his people when

Reaſ. 3.

Hab. 2. 19.

they say to the stone, arise? Shall God arise for his people when they sit downe, and rise not up themselues? Brethren faith is prayer in the coales, & prayer is faith in the flãe: now it may be mens faith doth not burne out enough, it burneth dark, they pray, but are not hot in prayer, they liue, but they do not liue out of themselues in God enough, wherefore that God may awaken his people, he sleepeth himselfe.

Reas. 4. *Fourthly*, somtimes it is for this end, because the pit of his enemies is not yet digged: consider that *94. Psal. 12. 13. Blessed is the man whome thou chastenest O Lord, and teachest him out of thy law that thou mayest giue him rest from the dayes of adversity, untill the pitt be digged for the wicked,*

there

there is a time when the pitt of the wicked is digging, and all that time Gods people maybe in ſuffering, God ſuffereth the wicked to run away with the baite, and doth not yet draw them, becauſe they are not full on the hooke, but when they haue ſwallowed the hooke, then he will draw them.

Hence we may ſee what the reaſon is many times why there is ſo much evill in the Churches, and why the enemies preuaile ſo much, ſo long God is the ſtrength of the Churches, and our ſtrength ſleepeth ſomtimes upon all the afflictions of the Churches, we are apt to be much diſcouraged like the diſciples who whileſt our Saviour was in the ſtorme a ſleep: they came running in all haſt to him, ſaying, careſt

Vſe.

thou not that we perish? so it is many times when a storm ariseth upon the Church, God seemeth to sleepe, and wee run in hast to God, and ar eapt to charge God: Lord careſt thou not that we perish, but peace peace, he sleepeth only, he will awake shortly, you shall see it, and they shall feele it, for the third point tels us that.

Obſ. 3. *Though God seem to sleep, & his enemies prevaile, yet there is a time when they shall be scattered, and when God ariseth they are scattered*: there are twop arts in this doctrine, I will handle them severally.

First: Though the enemies of the Lord do prevaile, and God seemeth to sleepe, yet there is a time when they shallbe scattered: In that 68. *Psal.* 1. You haue the same words that are here

here: *Let God ariſe, let his enemies be ſcattered,* in the following part of the Pſalme, *12. verſ. it is ſaid, Kings of armies did flee apace*, in the Hebrew it is they fled they fled, fled is twice, why ſoe? That is, they did flee very haſtily, and they fled moſt confuſedly, they fled alwaies, they fled, they fled, noting the greatneſſe of the flight. Reaſons: *1. Rea.*

Firſt If it were not ſo how should God be honoured in the world: God is reſolved to recover his honour, his truth, and his juſtice out of the hands of the world: ſaith the Pſalmiſt *He will wash his feet in the blood of the wicked, ſo that a man shall ſay verily there is a reward for the righteous, verily he is a God that judgeth in the earth*: But did they not know *Pſal. 58 10.*

it before that God ruleth in the earth? True, But men will not say al that for God alwaies which their hearts know; and the glut of prosperity often doth quench their knowledge, but when Gods judgements are abroad then men shall say (he doth not say godly men; but then men shall say) though they be but bare mē they shall say &c. Oh it is a sweete time when ungodly men shall own their owne principles, and if you look into the *Psalme*, you shall find when the enemies of the Church are destroyed, that God hath many prechers made that doe teach his praises, saith the Psalmist ver. 12. *The Lord gaue the word greate was the company of those that published it: Kings of armies did flee apace, and she that tarried at home*

Ps 68. 11

home devided the spoile. The words in the originall are very significant and doe note two things: First the word which you read company; in the Hebrew it is Army: great was the army of preachers; an army of Preachers is a greate matter, nay it is a great matter to haue seven or eight good preachers in a great army, but to haue a whole army of preachers, that is glorious: Secon. It doth note out the heartines of this preaching Army, for the word (*Nephesh* soule) is to be understood as in that place of *Ecclesiastes*, it is said there *he wordes or book of the Preacher*. which being in the feminine gender doth suppose *Nephesh* and as if hee should say (as *Vatablus* hath it) the words or booke of him that hath a preaching soule or hart, or the

1.

2.

Eccl. 1 1.

of a preaching soule or hart, so herewhere it is said great is the the army of preachers, the word being in the feminine gender, it is as if he should say, great is the army of preaching soules, whose very hearts with in them shall preach of the Lords workes, now my brethren it is much to haue a preaching army, but if this army shall with hart & soule preach of Gods praise, O that is a blessed thing: yet thus shall it bee when the enemies of God shall be destroyed, and therefore seeing God will not loose all those sermons of his owne prayses, in due time the enemies of the Church shalbe scattered.

Rea. 2. All the plots and projects of Gods enemies ly under a

curse

curſe, now the curſe ſcattereth, and the bleſſing gathereth, when God bleſſed, then the people were gathered, when God curſeth, then they are ſcattered: you know when Jacob was to bleſſe his children, in ſteade of bleſſing Levi, he ſeemeth to pronounce a curſe upon them, that they should be ſcattered in Iſrael, ſurely it is a part of the curſe to be ſcattered, and the enemies of God and of his people are alwayes under the curſe, and (as a learned holy divine of your owne hath it) they are never prayed for, but looke as it is with ſome graſſe that groweth upon the houſe toppe, though it bee higher then that which growes in the field, yet noe man prayes for it, or *Ge. 49. 7*

no

noe man saith, the Lord blesse it, but the grasse and corne that growes in the field, the men that come by say; there is a good crop of corne the Lord blesse it, soe though wicked men and the enemies of the Church doe perke up higher then the rest; yet they are never under prayer, but alwayes under the curse; and therefore no wonder though they bee scattered:

Rea. 3. God will lay mens wayes upon their owne heades; the fish shall be boyled in the water it lived in, and men destroyed by the same way they *Psa. 59.* walked in, therefore *Psal. 59.* you shall see how sin is answered with the like punishment, the Psalmist speaking concerning his enemies *ver. 6. 7. They returne at evening they make*

make a noise like a dog and goe round about the city, behold they belch out with their mouth, swordes are in their lippes, that is, they revile, they jeare and scorn at the godly there is their sin, now looke into the latter end of the Psalme at the 14. vers. you shall see their answerable punishment, *And at evening they shall returne and make a noise like a dog, and go about the citie, let them wander up and downe for meate and grudge if they be not satisfyed* as they went about the citie barking and making a noise like dogs so shall they go about the city howling like dogs, thus God will answer men in their owne kind: was not *Adonibezek* punished in his owne kind? Egipt in its own kinde? And the Iewes of old in their owne

Jud. 1.7

now kind? this is Gods method ſtill, and therefore if you compare the *8 Rev.* and *9.* cha. with the *16 of the Rev.* You ſhall ſee that the trumpets and the vialls are a like, & ſome take them to be all one ; but the trumpets note out the time when the ſins are commited, and the vialls the time when the punishments are inflicted, but the evils mentioned in both are much alike, becauſe God proportioneth mens punishment to their owne ſins, now the enēies of the Church haue ſcatterd themſelves up & down to do miſchiefe, how are the Jeſuits & the locuſts of our time ſcattered up and downe in all places? they hane ſcattered Gods people and they ſcatter their owne ſinnes whereſoever they become, therefore

fore there must come a scattering time for themselues also for that is equall.

You will say doe wee not see the coutrary? our eyes are witnesses of the contrary, wee see the people of God are scattered, but wee doe not see the enemies are scattered.

It is true: Gods people are scattered, and truely it is the remainder of the curse upon them, for which wee are to be humbled, though God provides a place for us in the world yet certainly it is some part of the curse to haue our names changed from Israel to Jezreel: this is Gods way, that what euill hee doth afterward bring upon his enemies, hee doth many times, first bring it upon his owne friendes, by his and their enemies, he first slee-

peth

peth to them, then hee awaketh for them; but to answer; Gods people are often scattered but though they be scattered, yet there is much difference between their and the worlds scattering: The scattering of Gods children is turned into a blessing to them, the scattering of his enemies is a curse and so it endeth, a plaine instance for it you haue in Levi, sayeth Iacob *Let them be devided in Iacob and scattered in Israel*, yet that prooued a great blessing, for the tribe of Levi being scattered among all the tribes, by that means all the tribes had preachers: so now it is in the scattering of the Saintes, though they be scattered into divers places, yet they are made thereby a blessing to many countries: hereby

Gen 29. 7.

hereby they carry truthes into other places; hereby they are cleanſed from their own filthineſſe, herby they learn to walk more humbly, herby they learn to dye daily to the world and outward comforts, herby they are weaned from their freinds and all naturall engagements; hereby they are made more conformable to Jeſus Chriſt, who was a ſtranger upon earth hereby they meete with many experiences, hereby they ſee many promiſes fullfilled, here by they enioy the ordinances of God in a purer manner then before, ſo that all their ſcatterings are bleſſings to them.

Though the people of God be ſcattered yet they are gathered againe. *For great ſhall be the day of Jezreel.* yet more fully *Ier 23 2 3 4 Therfore thus ſaith* 2. *Hoſ.* 1. 11.

saith^e *Lord God of Israel against the Pastors that feed my people, ye have scattered my flock & driven thē away & haue not visited them, Behold I will visit vpon you the evill of your doing, saith the Lord, And I will gather the remnant of my flocke out of all countries whether I haue driven them, and will bring them againe to their foldes, and they shall bee fruitfull and increase, and I will set up shepherds over them which shall feed them, and they shall feare no more nor bee dismayed, neither shall they bee lacking, saith the Lord.* Yea they are therefore scattered that they may be better gathered. *34. Ezek: 11. 17. Thus saith the Lord God, Behold I even I will both searche my sheepe and seeke them out as a shepheard seeketh out his flocke in the day that*

that hee is among his sheep that are scattered, thus saith the Lord God, behold I iudge betweene cattell and cattell, betweene the rammes and the hee goates, before their scattering the goates were mingled with the flock; upon their gathering, the goates were separated: a good garment may be ripped into pieces, that it may be better sewed, good is that speech of Augustine, He that killeth considereth not how he slasheth and rendeth, but he that cutteth to cure, considereth how he cutteth, or thus, Suppose a man be to cut two men; the one to cure him, the other to kill him, that man which he cutteth to cure, he considereth how he cutteth him, but he taketh no care how he slasheth him

Qui trucidat nonconsiderat quomodo laniat, Qui curat considerat quomodo secat.

whom he intendeth to kill, so doth God deale in the cuttings and scatterings of his own children, and the vile world: or thus, an army you know, may be scattered two waies, The Souldiers when they come from their trenches, every one goeth to his hutt, and the whole army is in some measure scattered and devided, but in order, this is an orderly scattering: but when they are routed, that is another scattering, wherin there is no order, Gods people are scattered as those that go to their huts, but the wicked are scattered otherwise, their scattering is a full routing, that is never gathered, this is the punishment of the enemies of the Church, they shall be scattered.

If

If so: Hence we may see what a lamentable thing it is to be an enemy of God, this is the portion of all the enemies of God, they shall be scattered, lamentable is their condition therfore, that are Gods enemies. Brethren, God is the best friend, and the worst enemy, if God be my friend, what though I haue many enemies? afflictions shall be all rated of in due time, as the dog is when he falleth upon a friend: if the dog fall upon a thiefe or an enemy, we let him alone, he hath leaue to worry him; when afflictions seaze upon Gods people, in dew time they are chidden of; but when they fall upon Gods enemies, they shall not be rated of, they they may worry them, and the

Vse.

venome of their teeth shall abide in them to all eternity. the text saith *as for those mine enemies &c.* It is some griefe to be slaine before iustice, but before mercy it selfe, that is more grevious, it is some griefe to be slaine before those that cannot help: but to haue help stand by and not help, that is most bitter, such is Christ, he is our help, he is our mercifull high Priest, and yet he saith, *As for those mine enemies which would not that I should reign over them, bring hither and slay them before me,* oh what a sad thing it is to be Gods enemy.

Luke 19 27

Quest. But who are those enemies?

Quest.

Answ. You will all say thus, that if a man seeth the picture of another, and assoon

Answ.

as

as hee ſeeth it, hee falleth a tearing of it, and the more like the picture is to the man, the more hee teareth it: ſurely this man was an enemy to him whom the picture is like unto, ſo when men ſhall fall a tearing of Gods people, and therefore becauſe they are godly, are not they enemies to God?

Secondly. Conſider *Pſal. 68. 21.* ther is a plain place to ſhew you who are Gods enemies, ſaith the Pſalmiſt, *But God ſhall wound the head of his enemies and the hairy ſcalp of ſuch an one as goes on ſtill in his treſpaſſes.* Such as go on ſtill in their treſpaſſes, are Gods enemies, there is no child of God but may and doth fall into ſin, he may faile in his ſpeech, and in his

2.

Pſal. 68. 21.

1 Ioh. 5. 19 practise, but it is the character of the *world to ly in wickednes.* and therefore know you such an one as hath been a drunkard and a drunkard still, a swearer, eight, nine, or ten yeares ago, and a swearer still, a Sabbath-breaker, a lyer, an adulterer a great while agoe, and so still, that man is an enemy, and in due time the Lord will wounde the hairy scalpe of such a ruffian, for he is an enemy.

3. Thirdly When men cannot endure to heare of the well-fare, and good successe of the Churches, and of the ordinances of God, that is a signe they are Gods enemies, a man loueth to heare good of him that he loueth, if a man loue God, he loueth to heare good of God, and all that belon geth

longeth to him, of the churches and of all the ordinances, but when men heare of good newes of the Churches, and of the ordinances, and do secretly grudge, repine and wish it otherwise, these are now secret enemies, and will be open.

Fourthly. The Scripture phrase telleth us who are Gods enemies: saith the Psalmist, *Lord make plaine thy way before my face, because of mine enemies.* in the Hebrew it is, *Lord make plain thy way before me, because of my observers,* malicious observation is a signe of enmity, and therfore when men shall diligently observe, and lay waite for the haltings of Gods people, and are glad to find any thing to raise a scandall, more rejoycing

4. *Ps. 5. 8.*

at the scandall, then greeving for the sin: those (as beastes which seek for the excrements of men to nuzzle in them) are Gods enemies, and God is theirs

Fiftly. Those that hinder the great proceedings, that God hath in the world, are his enemies, In the restauration and rebuilding of the Temple, God had many enemies: Tobiah, Sanballat, and many others; how did it appeare? they did out of malice labour to make the work of God to cease; so when men in their generations and times, shall maliciously labour to cause the workes of God to cease, and hinder the great proceedinges, which God hath on foot in the world; these are enemies and none but ene-

mies

Qui tanquam famelici porci immergunt se, in sterco ra sanctorum et ex jis delicias faciunt Luther in Gen. 9.

5. *Nehem.* 6. 1.

mies, now God is and hath been working of many great workes in the world; if any mans heart tell him that he hath thus taken up armes against God, let him lay down his weapons, and humble himselfe, for God will be aboue him, God is greater, and will break him; The second part of the doctrine followeth. *viz.*

That these enemies, when God ariseth, are scattered; Gods rising is the cause of their scattering.

First. When God ariseth, then all his host ariseth, when a man riseth, then all his cloathes arise: when the subject ariseth, all the accidents rise; when the Prince in the Field ariseth, all his Souldiers arise; when God ariseth, then all 1.

all his followers arise, and when they arise the enemies fly, and so are scattered.

2. Secondly Consider but the nature of his enemies as they are described in Scripture, they are compared to waxe before the fire, though waxe may lye a while there and not melt whilest the fire is not blown up, yet when the fire flameth, the waze melteth; they are compared to the waues of the Sea, that roare whilest they are in the Sea, yet when they come to the shore, they break: they are compared to smoak, which though it rise like a dark cloud, yet is soon scattered and consumed by the puffe of the wind; they are compared to vapors, mists and clouds: which though they may seem to threaten

Psa. 68. 2.

Jude. 13.

Psa. 68. 2.

Hos. 13. 3.

threaten the earth with some great storm, yet when the sun ariseth in its full heat, then are they scattered. such waxe such waues, such smoake, such vapours and mists are the Lords enemies; soon therefore scattered when he ariseth.

Obiect. But though it may be easy (in regard of Gods power) to scatter the enemies of the Churches; yet when we look upon the condition of the Churches, as they are in themselues, their deliverance is very difficult, it is an unlikly thing that the distressed Churches should be delivered as the matter now standeth with them, when were the enemies of the Church more prevailing then now they are? *Obiect.*

Answ. So it must be; what is *Answ.*

is more unlikely, then that a dead man who lieth upon the graues mouth, should be raised up to life, and to such life as to ascend, and go up to heaven, yet such is the deliverance of the Church when it cometh; *Rev.* 11. 12. It was a very unlikely thing, that Iudah should ever come out of Babilon, the Iewes did despaire of it, and therefore as a man that thinketh he shall never returne the way that he goeth, taketh no heed to his way, obserueth not by what turnings, windings and marks he commeth: so were they in their journey and way to Babilon: wherfore saith *Jeremy*, *Set thee up way markes, make thee high heapes, set thine heart towards the high way: even the way which thou wentest, turne thee*

Rev. 11 12.

Jeremy 31. 21 and 22.

thee again oh virgin Iſrael: turn again to theſe cities &c. For the Lord hath created a new thing in the earth, A woman ſhall compaſſe a ſtrong man: as if he ſhould ſay thus, you think your ſelves in a very weak and low condition, the enemy ſtrong, and you in their hands, well, but the time ſhall come, that a woman ſhall lay ſiedge to a ſtrong man: *Fœmina virum fortem Anguſtiabit*, for that word read to compaſſe, in the Hebrew ſignifieth alſo to compaſſe by way of Siedge, and that word read man (in your tranſlations) ſignifieth a ſtrong man, and the ſence of all is, that thoſe which are as weak as women, ſhall beſet, incompaſſe and beleaguer thoſe that are ſtrong and valiant men, but *Pſ. 118.*

we see no likelyhood might they say of this, No, it may be so, but saith God, *I will do a new thing*: but there is no meanes.

Answ. It mattereth not, *I will create a new thing*: I that drew once the world out of nothing, will draw the deliverance of the Churches also out of nothing: I will be a creating God to the Churches though they be never so low, was it not an unlikly thing for Peter to be delivered that very night when he was to die the next day; First he was in close prison, Secondly he was fast in chaines Thirdly he was there kept with Souldiers. Fourthly he had rough keepers to keep the prison doores. Fiftly he had to go through the first and second watch. Lastly he was

Acts 12. 5. 6.

was to passe the iron gate that leadeth into the citie, yet prayer conveyed him through all these parties of opposition, the Church prayeth and Peter commeth, but what is this to us? we may not expect miracles now. *Ans.* yes, we even we are commanded to *commit our soules into the hands of God in well doing, as unto a faithfull creator*: not as unto a redeemer only, but of a creator, who hath promised his creating strength to supply us in our distresses, and therfore saith, into the hands of a faithfull creator; well then, though the afflictions of the Churches be never so great, let us not mourne as those that are without hope, for God can do it with ease, and much facility: he is our creator he will do it in

1. Pet. 4. 19.

in truth, and in much faithfulneſſe for he is our faithfull creator, into whoſe hands we are to commit our ſelues and the condition of all the Churches.

3. Thirdly. When God ariſeth, then God appeareth; now the enemies of God cannot endure the ſight of God; When Iohn the beloved diſciple of Chriſt (who had the honour to be truſted with the book of the Revelation) ſaw but one Angell. *Rev. 22. 8.* he fell downe and trembled: Iohn was a good man, he had not a guilty Conſcience, yet when an Angell did but appeare: John falleth down, how ſhal men tremble when the great God ſhall appear, and they ſhall appeare before him in all their guiltineſſe, ſurely they

Rev. 22 8.

they will tremble and feare then, and that their feare will end in ſcattering.

Beloved we may ſee what an eaſy thing it is for God to ſcatter the enemies of the Church, though the afflictions of the Church be never ſo greate, and the condition of the Saintes be neuer ſo meane, Is it not an eaſy thing for a ſtrong man to riſe when hee is free and healthy: is it not an eaſy thing for fire to diſſolue the wax: Is it not an eaſy thing for a lion to teare the caull of a mans heart. What is more ſtrong then a lion, what more thin then the caull of a mans heart. And God hath ſaid it: *I will rend the cawle of their heart and there will I devoure them like a lion*: was it not an eaſy thing for Samſon in all his

uſe.

Hoſ 13 8.

Iudg. 16. 9.

ſtrength to breake thoſe cords and withs where with he was tyed, Ieſus Chriſt is our ſpirituall Samſon, and though his body the Church be bound with the withs and cords of the Philiſtims, yet he can eaſily ariſe, cracke, and breake, them in pieces, though they be never ſo ſtrong, Is it not an eaſy thing for a man to open his hand, God openeth his hand and wee are ſatisfied, Is it not an eaſy thing for a man to ſet his face againſt another? God only ſetteth his face againſt his enemies and they are ſcattered, O with what infinite facility can God helpe the church: if his ſervants had noe credit with him, or if hee could not help them but with much difficulty, there were room for our diſcouragments, but

but it is not so he speaketh the word only, hisseth, stampeth, riseth and wee are helped.

In the Second place Hence see what a necessity there is that wee should ponder, and obserue the workes of God; and the iudgments of the Lord; in these great volums, wee may read much of God; when God ariseth, then God is to bee seene, and seene especially, when Gods enemies are scattered, then hee ariseth: Now there are three sorts of people that are too blame here, as concerning the obseruation of the Lords workes, and his great iudgments, the first are those that the prophet complaines of. *when the hand of the Lord is lifted up on high they will not behold his Maiesty* An other are those that the *vse. 2.* *Isa. 26 11*

Psalmist strikes at in the 2 psa 10 vers: *Be wise therefore O yee Kings verse 12 kisse the sonne least hee bee angry and ye perish in the way*, who seeing and obseruing God fetching his stroke at a land or people, will not stand out of Gods way, and reach; the third sorte are those that degrade the workes of God and nickname them, saying they are none of Gods workes but workes of Satan, like the Jewes and Pharises who when Lazarus was raised from the graue by a miracle would haue killed Lazarus out of spight to Christ, so these men when God hath wrought gloriously for the conversion of a poore sinner, or the destruction of his vile enemies, doe what they can to put Gods worke to death, calling

Psa 2.

calling that hipocricy which is Gods grace, that obstinacy which is good conscience, and that chance which is Gods glory; But let all these consider that one place in the Ps. 28. 5. because they regard not the workes of the Lord nor the operation of his hands he shall destroy them, and not build them up there is more in it then wee are aware of; who doth not desire to be build vp; wherefore do many men of knowledg and learning study and take so much paines wearing out their flesh, but that they may be built vp in name and credit, wherefore doe you trade vp and downe the world but that you may be built up in your estate, and what is that which men feare more then destruction; de-

ſtruction is finall ruine, now my brethren if the great workes of the Lord bee done before you and you do not obſerue them, you cannot be built up, and if you will not attend the operation of the Lords hands you ſhall be deſtroyed; Gods judgments will take hold on thoſe that will not giue heed to his judgments, a man may be deſtroyed for not obſerving anothers deſtruction, it is a fearfull iudgment to haue no judgement, and he hath no judgement that doth not minde the Lords judgment, it is made the Character of the Saintes in the latter times of the world, that they are able to ſing the ſong of Moſes the ſervant of God and the ſong of the Lamb ſaying, *Great & marvelous are thy*

Rev. 15 3. 4.

thy workes Lord God Almighty, iuſt and true are thy waies thou King of Saintes: who ſhall not fear thee O Lord and glorify thy Name, for thou onely art holy, for all Nations ſhall come and worship before thee, for thy Judgments are made manifeſt.

Queſt. But ſuppoſe evill befall other men, it may bee that it falleth out by common providence, how ſhall I ſay that God is riſen, & to be ſeen, & ſeen ſpecially in a judgment, and when may a judgment be ſaid to come in way of a judgment. *Queſti.*

Anſw. Firſt when wicked men are ſnared in the workes of their own hands, then God is ſeen, and ſeene apparently *Pſal. 9. 16. The Lord is known by the judgment* *Anſw.* *Pſ. 9. 16*

that he executeth, the wicked is snared in the worke of his own hands. Higgajon Selah: there is not such a clause again, in all the whole scripture that I remember, you haue Selah in many places, but you haue not those two wordes Higgajon Selah in any other place: the word Higgajon commeth from the Hebrew word Hagah that signifieth to meditate, and Higgajon is *Meditandum aliquid*, a thing worth our meditation, or as much as if he should say, this is a matter of speciall meditation, that God is to be known by the judgement that he executeth, when the wicked are snared in the work of their own hands, whē therefore wicked men begin a work against the people of God, and it wheeleth about upon

upon their own heades, insomuch as they are taken and snared in their owne practises, then God is seen specially, and known by the judgment that he excecuteth. Higgajon Selah.

Answ. 2. Then God is specially to be seen, when the iudgment lyeth beyond the reach of second causes, and is greater then the stock of the second cause can beare, Samsons strength was a judgment to the Philistines, How was God to be seen in that? yes, for Samson was the strongest man that ever was, yet his mother (when she was breeding him) was commanded *to drink no wine, or strong drink, nor to eat any unclean thing*: (which also did include strong meat) God would not haue Samsons

Ans. 2.

Iudges 13. 4.

Samsons strength imputed to the strength of second causes, out of the weak came strong, the second cause was not able to bear so strong effect, his strength was their iudgment, their vexation, their scourge, and this their judgment lay beyond the reach of the second cause, therefore was God seen herein apparently: where there is any thing of Gods creating power, there is God plainly to be seen, now where the effect lieth beyond the bounds of the second cause, Gods creating power is seen for to raise that, and therefore if in any evils, which befall the children of men, the strength of the second cause cannot reach them, there you may say: Oh my soule here is Gods judgment, Gods plague,

Gods

Gods hand, here is God ſeen, and ſeen ſpecially, here God is riſen.

Anſw. 3. When Gods judgments for mens ſin, do ſo find them out, as they are their owne blabs, their owne accuſers, their own condemners, and ſomtime their own executioners, then God is to be ſeen, and ſeen eſpecially: ſo with Judas, and many others it is written of Iulian the apoſtata, (who raiſed an army againſt the Perſians, in the fight he was ſtrucken, whether with an arrow or otherwiſe I ſay not, but) being ſorely wounded, he took a handfull of his own blood, and flung it into the aire, ſaying: *Viciſti Galilee*, thou haſt overcome mee O Galilean: you haue many ſtories to this purpoſe in the book

Anſw.

book of Martirs, recorded by Maister *Foxe:* I will name but that one, of that vile wretch, who dealt so injuriously with the Martir *James Abbes*, who after all his base usage of that good man, was taken with a strang kind of Phrenzy, and cryed out Iames Abbes is saved and I am damned, Iames Abbes is saved and I am damned, and so died: others were not privy to all his injuries, but his owne guilt made him his own blab, so now when a mans sin commeth, and arresteth him, and his heart and conscience is upon the rack contially, he bursting out into hideous outcries, being his own accuser, his own condemner, or his owne executioner, there God is seen, and seen apparently.

Answ. 4. Further when the worke of the Lord is carried with such a strong hand, as cannot be resisted, there God is seen: *I will worke, and who shall let saith God.* *Answ.* 4 *Isa.* 43 13

Answ. 5. Then a judgment commeth in way of a judgment, when it maketh way to a further judgment, as when God giveth in mercy, he giveth that he may giue, so when he smiteth injudgment, he smiteth that he may smite, he maketh way to his anger, when he is angry indeed, and when you see this: then say, here is God seene and seene especially, now God is risen, Blessed are all they that trust in him. *Answ.* 5

Quest. But how shall we raise God, that he may be seen in the world, for the good of the

the Churches?

Answ. The next point telleth us: *viz.* Our prayers doe excite, raise, and stir up God to the scattering and destruction of our enemies; I will not spend much time in the proof of this; you all know the parable of the unjust judge, and you all know the promise of the just God, to heare prayer: Brethren, is God able to scatter his enemies? Is God mighty? Is God allsufficient? Hath God power enough to do it? God is pleased to make over his power, his wisdome; his mercy to our prayers, who doth not know what credit prayer hath in heaven, and what strength in earth, the truth is, prayer may do any thing that is reasonable with God; And if you aske prayer by

Answ. Obser. 4

what authority it doth all, it will shew you its commission in that place: 2. *Chron.* 7. 1. 2 compared with 2. *Chron.* 6. Where God wrought a miracle, to shew that he would answer prayer.

Quest. But you will say, can any prayer do this, excite, stirre up and awaken God? *Quest.*

Answ. 1. No; But it must be a crying prayer, if violence be offered to a man in his house, and he doth not cry for helpe, helpe commeth not in presently, but if there be theeues in the house, and he putteth his head out at win dow, and cry murder, murder, men will breake up the dores, and come in presently. *Ans.* 1

Answ. 2. Besides, they must be selfwakening prayers, that *Ans.* 2.

that prayer will neuer waken God, that doth not waken your selues, and that prayer will neuer stirre and raise God, that do not stirre and raise your owne soules.

3. Thirdly It must be a selfe denying prayer, you know the case betwene Moses, and Israel Israel had prouoked God, God sayes to Moses, that hee *would consume Israel, and raise up him, to bee a greate people.* Moses layes by all that, andhe goes to God in prayer, and what arguments doth hee use, his prayer was but short, and all the arguments were fetched from God, and the covenant, remember thy covenant *with Abraham, and thou art a mercifull God, slow to anger.* &c. not a word of himselfe, it was a self-denying prayer

Exo. 32 10. 14.

er, and was heard presently, in prayer, those arguments take most with God, that are from God.

Fourthly Besides it must be a continued prayer: as Col: 4: 2: prayers are the Saints factors, and negotiate for them in heauen, therefore they must ly by it. 4.

Fifthly it must be where the man abideth in Christ, and Christ in him 15. Iohn. *If ye abide in mee, and my words abide in you, yee shall aske what you will, and it shall bee done unto you:* he doth not say if you abide in an tauerne or in an alehouse, or in such a vile course, but *If ye abide in mee, and my wordes abide in you, then ye shall aske.* 5. *John 15*

Sixthly Reforming prayers are most preuailing *Virtutes sunt* 6.

orationis fundamenta there is no energy in those prayers that are not strengthned with reformation, either your prayers will eat up your sins, or else your sins will make a hand of your prayers Isai. 58. 6. *Loose the bands of wickednes &c. Then shalt thou call and the Lord shall answer, thou shalt cry, and he shall say here am I; if thou &c.* Though the lesson be never so good, yet if the instrument be out of tune, there is no harmony, and harmonious prayer is very speeding therefore.

Isa. 58 6.

7. Lastly It must be joynt prayers, when the Church prayed, Peter was delivered. it is true that their prayer was very urgent in it selfe, for according to the Originall it is, they continued in out-stretched

ched prayer, it was holding prayer, for they continued, it was seasonable, for it was the night before his appointed death, yet withall the Church prayeth, and Peter commeth, one string doth not make the harmony, and the word is, *If two or three of you shall make a Symphony Mat. 18. 19 It shall be done for you*: God that is overcome by none, suffereth himself to be overcome by prayer, but your prayer must be full of himselfe, pressing and a close leaguer, wherfore all you lie perdue, keep Centinell, or to speak in Scripture phrase *Isay 62. 6. 7.* All you that are watchmen upon the wals of Ierusalem, all the day and all the night continually, cease not, ye that are mindfull of the Lord, keepe

Mat. 18. 16.

Deus qui nullis contra se superari potest precibus superatur Hieron.

not, ye that are mindefull of the Lord, keepe not silence, And giue him no rest, till he repaire, and untill he set up Ierusalem the praise of the Lord.

Vse. *Vse* Will prayer do it? Will prayer raise God, for the scattering of the enemies of the Churches? I beseech you in the name of God, let us consider where to lay the fault, and the blame of much of that evill, which is come upon the Churches, in these latter times when the defeate was lately before Antwerpe there was fault laid on such a man, and such a man, when we consider the afflictions of Germany, we are ready to say, if such a King or country had stepped in, all this evill had been prevented, the Palatinate restored

reſtored, and peace ſetled, but may we not rather ſay, if our prayers had ſtepped in, This word telleth us, that our prayers do awaken God, and when God is awakened, then the enemies are deſtroyed, we ſee then in truth where the fault lyeth, our prayers haue not come in full enough, wherefore the leſſe we haue prayed before, the more let us pray now, pray in your cloſets, pray in your families, pray in the aſſemblies, pray alone, pray in company, pray for all the Churches, pray for Germany, the firſt place of reformation, pray for Holland your hiding place, and in all your prayers forget not England, ſtill pray for England, take ſome motiues,

Firſt You are unnaturall, 1.

if you pray not; it is reported of Croesus his sonne, that hee was dumbe: and seeing one about to kill his father, though he had been alwaies dumb before, yet then he burst forth into this speech, what will you kill Croesus? If you be in Christ, the Church of Christ is more to you then many Croesusses; your grace doth not extinguish nature, but advance it, helpe, and not hinder, a gracious heart cannot be unnaturall though it loveth to be supernaturall.

2. Secondly It is the property of a good Christian, and of true grace, to obserue what worke God is doing, and to helpe on that worke: what God is doing in the world, and to help that on, what God is doing upon his own heart, and to

to helpe that on, Oh Lord ſaith the ſoule, helpe mee, I will help thee; I will put my shoulder unto thy worke, as thou art pleaſed to put thy hand to my duty; now the great work which God is doing in theſe times, is the powring out of the ſeven vials, *Rev.* 16. and if you look into the *Rev.* 5. 8. You shall finde that the ſaints prayers are their vials, help forward then Gods vials, with your viall, viall doth call for viall.

Thirdly Either good and deliverance will come unto the Churches or els it will not; if it do not, you had need pray that your hearts may be ſupported in all and ſetled, prayer is a compoſing duty, and fully ſetling, if it doe come, you had neede pray that you may

haue the comfort of it, when it commeth, or els that you may not envy at those that haue prayed, for it is a hard thing for one that standeth Idle, not to envy at him that worketh.

4. Fourthly You do not loue the Churches if you doe not pray for them: *He that loveth Ierusalem, prayeeh for the peace of Jerusalem*: Doe you loue England? Doe you loue Germany? Do ye loue Holland? Doe you loue the Churches, and your friends? He that loveth Ierusalem, prayeth for it, and if you doe not pray for them, you haue no loue to them.

5. Fiftly You cannot prosper if you do not pray, they shall prosper that loue thee: how loue thee? in praying for thee,

you

you cannot prosper if you pray not for the Churches, will you not pray then?

Sixthly you are not Gods seruants, if you doe not pray for his servants; you are not Gods children, if you pray not for his children, if you mark that of the Psalmist; it is made an act of service, and a signe of a servant, *to pitty the dust and stones of fallen Ierusalem*: saith he, thy servants pitty the dust therof, as if they were not servants that haue no pitty, I know you would not haue your liuery taken from you, all things of the like nature sympathize with one another, if you haue the same nature with the Saintes, you shall, you will, you must sympathyze with them in all conditions you cannot but 6.

pray

pray.

7. Seventhly You cannot haue a part in the prayers of the Churches, unleſſe you prayfor the Churches, think upon this argument, can you be contented to looſe your share in all the prayers of the Saintes, an action there, is better then an action in the Eaſt-India company, there ſtock is great, if your ſtock go not in, you cannot haue a part with them, and that is evill.

8. Eightly If you pray not for the Churches your own ſelfeish prayers will be bootleſſe, when a man shall pray much for his owne family, his own name, or eſtate, his owne child that lieth a dying, and will not pray for the dying Churches, this is a ſelf-ish duty

ty, a carnall selfe-ish spirit is very loathsome in what is spirituall, and what are you the better for your rich cabbin, your warme cabbin, your neate cabbin, if your ship sinke.

Ninethly Consult with the 13 chapter of *Nehemiah* 1. 2. There you find it written, *that the Ammonite and the Moabite should not come into the Congregation of God for ever*: what was the reason? *because they met not the childrē of Israel with bread aud with water.* He that will not meet with distressed Israel, with such reliefe as he may, is an unfit man to haue a name in a Church of Christ, and it is nnfit he should come into the house of God for ever, wherore as ever you desire to haue

9. *Neh.* 13 1. 2.

a name in Gods houſe, pray, pray, oh now pray, you may with this bread and water meet with Iſrael, and in meting with them, you do meet with Chriſt.

10. *Fugiantia ſequimur.*

Tenthly The price of the welfare peace, and good of the Churches is now riſing, the time may come it may not be purchaſed or bought in by prayer. I remember I haue read of a man that brought the booke of the Sibils unto the Emperour or King of the Romanes, and deſired a great price for thoſe books, the Emperour refuſed, he goeth away, burneth halfe the books doubled the price, and then commeth to the Emperour, and offered him them at that rate, the emperour refuſeth again, he went away, and burnt the

the halfe of those bookswhich were left, and doubled the price, which the Emperour considering, gaue him the whole money which he desired,so now it maybe,you may haue the welfare, the peace, the life of the Churches for prayer, time may come wherin though you adde to your prayer, your estates, to your estates, your liberties,to your liberties, all your welfares, and to your welfares your lives, yet you may goe without it, now it may bee had at this good rate, will you not take this good commodity whilest it is offered to you?

Tenthly It may be the businesse of the Churches stayeth upon your prayer, if that midwife would come away, the 10.

woman

Reu. 7. woman would be delivered, *Reu.* 7. Foure Angels were sent out to punish the world, and after that a fift Angel is commissioned to go bid them hold their hand, till the servants of the living God are sealed in their foreheades: Angels work must stay, till they be sealed saith Hezekiah. *Isay* 37 3. *This day is a day of trouble, and of rebuke, and of blasphemy, for the children are come to the birth, and there is not strength to bring forth.* So say I brethren, it may be the Lord your God will hear the words of all Rabshakahs, whom the enemies of the Church haue employed to reproach the living God & will reproue the words, which the Lord your God hath heard, wherefore lift up your prayer for the remnant that

that are left , God ſaid to Moſes, let me alone, but to you otherwiſe, why doe you let me alone, I ſtay for you, if you pray earneſtly , I will come quickly.

Laſtly. I put you but this diſjunction, either oh Iacob thou haſt thy brother Eſau to meet withall, or elſe thou haſt not; if not, what meaneth thy feares, If thou art to meet with rough Eſau, then remember what one nights ſweating in prayer did, how it firſt obtained the face of God , then of Eſau , the promiſe is made to you, If every promiſe is a new footſtep for prayer , wherefore you that ever prayed, pray now , nay you that never prayed , pray now, now is a praying time, and it is good pulling.

11.

Gen. 32 24. *and* 33. 10. *Iſa.* 54 26. 17 58. 14.

pulling whileſt God is comming, begging whileſt God is giving, and hath God dealt out nothing to the Churches in theſe laſt times? Doe but obſerue which way the wheele turneth, in theſe latter dayes.

Queſt. But why doe you exhort us to pray? we are here purpoſely, and come to pray.

Anſw. True, we are ſo, but we muſt pray at other times too, we are here this day to pray, that we may pray hereafter, that wee may ſet wheeles of prayer on going, prayer doth fit for prayer, but yet pray for the preſent, and ſo we come to the fift note.

Obſer. 5 When the people of the land go forth to warre, the people of

of the Lord should go forth to prayer, when the Arke removed, then ſaid Moſes, Ariſe O Lord &c. our prayers are to lead Armies into the field. 1. Iosh. 17. ſee how the people lead forth Ioshua, According as we hearkened unto Moſes in all things, ſo will we hearken unto thee, only the Lord thy God be with thee, as he was with Moſes. you know the prayer of Aſa, Iehoshaphat, Hezekiah, and other worthies, to this purpoſe, reaſons of it, are theſe eſpecially.

Reaſ. 1. Every buſineſſe is to be led forth by prayer, prayer is a leading duty, to all our duties, and the greater any buſineſſe is, the more prayer is to be made, the buſineſſe of warre is a great

Reaſ. 1.

busineſſe, almoſt miraculous, when I ſee an Army, methinks I ſee a company of walking Townes, it is a great matter, and will you not haue ſo great a buſineſſe led on by prayer.

Object. *Object.* But if a man haue a buſineſſe to do, which requireth haſt, by attending to prayer, he may looſe his buſineſſe.

Anſw. *Anſw.* For that purpoſe, conſider but that one place, in anſwer to this, *Iosh.* 5. 2. In the foregoing chapter the children of Iſrael went through Iordan and came into their enemies country, and in this verſe the Lord ſaid unto Joshua, *Make thee sharpe knives, and circumciſe againe the children of Iſrael the ſecond time*, now upon their circumciſion

Ioshua 5. 2

ciſion they were ſore, wherfore verſ. 8. it is ſaid, *They abode in their places in the camp, till they were whole.* Now being come through Iordan, and lying before Iericho, among all their enemies, the natiues could not but heare that they were circumciſed, and how ſore they were, inſomuch as the children of Iſrael might haue objected and ſaid, Oh Lord, if we be circumciſed, we shall hinder our deſignes, weaken our ſelues, advantage our enemies, that they may fall upon us in our trenches, but as the Lord commanded, ſo did they, they were circumciſed, neither did this act of Religion hinder their buſineſſe, and therefore let none ſay, If I ſtay upon prayer,

my buſineſſe will take deſpair, No no, precedent prayer will make it proſper, truſt God, and you will finde it.

Reaſ 2. Eccleſ. 3 1. 11. *Reaſ.* 2. Salamon ſaith, *All things are beautifull in their ſeaſon: there is a time for all things:* therfore a time for prayer, and though wee are to pray continually, yet there is ſomtime, wherein we are eſpecially to draw near to God; ſaith the Pſalmiſt: *Pſal 32 6.* *For this ſhall every one that is godly, pray unto thee, in a time that thou maieſt be found,* Grace maketh one pray, the wiſdome of grace maketh one know the occaſion, ſeaſon, and time of prayer.

1. Firſt Fearing times, are times of praying, ſaith the Pſalmiſt,

Pſalmiſt; At what time I am afraid, I will truſt in thee, and true faith ſoon worketh it ſelfe into prayer.

Secondly Tropicall uncertaine times are times of prayer: *Zeph. 2. 3.* Seek ye the Lord all ye meek of the earth, if ſo be that ye may be hid in the day of the Lords wrath, &c. when the world laboureth under uncertainty, then should the Saintes labour in prayer, Again the morning time is a time of prayer. *Pſ. 5. 3. My voice shalt thou hear in the morning, O Lord in the morning will I direct my prayer unto thee.* There is a morning of every yeere, aſwell as a morning of every day: there is a morning to every buſineſſe, aſwell as a morning to every day; now is the yeeres

2.

Pſ. 5 3.

morning, now is the morning of our great busineſſe, wherefore now up in the morning of this great worke, let us direct our prayers to the Lord, and looke up, pray now my brethren, for now it is seasonable.

Reas. 3. *Reas.* Thirdly; As the promise is the only hold that we haue on God, so prayer is the only ods that we haue of our enemy: Beloved the enemies haue most commonly the outward advantage of Gods people, look upon both, and you shall find, that outwardly they haue much odds, either more men, more money, or more munition, what shall weigh downe this odds but prayer? Many times prayer doth more then the whole Army, consider *Ps. 76. 3*

Psal 76 1.

There

There brake he the arrowes of the bow, the sheild, the sword, and the battaile : where? In Salem, Jn Sion, He doth not *verſ.* 2
say in the field, the arrowes are first broken in the assemblies by the Saintes prayers, after that in the field by the Lords Souldiers, It is said of Archimeder being a Mathematician, that he did more by drawing his lines, then any other Souldier did by his valour, so Gods people may do more by the lines they draw, and the prayers they make, then others can do any other way, prayers are the Saintes scaling ladders wherewith they leap over wals, and their strength whereby they break through hostes, you know usually there is much disorder in Armies; the Soul-

diers haue much evill and sin among them, though the Souldiers be outwardly strong yet many of them are inwardly weak, and prayer commeth in to gather np the weak forces, Numb. 12. 15. you may see how that for the sin of one woman, the whole hoste of Israel was staide, and could not march on, her sin hindred their march, shee was but one, and a woman, it may seem therfore strang that the whole body of the Army should stay upon her, yet so it was, and they could not remooue till prayer came in: *vers. 13. Moses cryed to the Lord saying, heale her now O God I beseech thee.* Then she was healed, and the people iourneyed, thus prayer ordereth the rankes, fetcheth up the

the weak forces; leadeth on the Army upon the enemy, and commeth in the reare, without prayer then: there is no footing, we are not fit to strike till our armes be in ioynt, and prayer iointeth us, we are not fit to be exalted, till we be humbled, and prayer humbleth us, and if it be so, then by way of use.

Use You may see what worke we haue to do this day, we are to lead forth this well formed Army, as you heard in the mandate, sent unto us by the States, of a well-formed leaguer, under the command of that Noble and worthy Generall, the Prince of Orange, and mee-thinks he doth as it were put prayer in office, and saith, I will not be

Use.

be commander, prayer shall, I will be only Lieutenant unto prayer, let prayer goe first, let prayer strike the first stroke mee-thinkes I hear a dialogue and conference betweene him and the country, wee desire you Sir to take the care of this great Army, wee commit it to your wisdome, goe and prosper, but saith he, I dare not goe untill prayer goe, I am under prayer, giue mee prayer first, and then I will go, first smite with your prayers, and then wee will smite with our weapons, smiting prayers are now expected, and though there are divers motiues which I haue used to stir up your heartes, to pray for the Churches in generall, yet take three or foure more, which may haue some speciall relation

relation, unto this people and you amongst them.

First The enemies which you pray against are the most wicked enemies that God hath of all enemies those are most wicked that are most crafty, the artificial sinner is the worst sinner, (as the naturalized grace is the most gracious) such are the Antichristian enemies of the Church, for as (Gregory observeth it) Iesus Christ did chuse simple poore men to preach the truth, so Antichrist chuseth those which are crafty, subtill to disperse errors, of all enemies those are most vile, which are most cruell, and those are most cruell unto the Churches, that haue once made profession of the truth, & proved Apostates, the Scripture pointeth at three especially

1. *Sicut pauperes spiritis & simplices ad predicandum elegit, ita astutos et duplices Antichristus ad falsitatis predicationem assumet. Greg mor. lib 12. cap. 5.*

especially in this particular, the Devill, the Iewes, and Antichrist, the Deuill is cruell unto mankind, he is the grand Apostate, the Iew is cruell unto all Christians, he is a vile Apostate, Antichrist is cruell to all the present Churches, and he is a greate Apostate, yea not onely an Apostate, but Apostacy in the abstract. *2. Thess. 2. 3.* and therefore cruelty it selfe: in the book of the Revelation, Rome and the Antichristian party is called Sodome, it is called Egypt, and it is called Babilon: you know the unkindneffe of Egypt, the cruelty of Babilon, and the vilany of Sodome vnto Gods people, why should Rome and the antichristian party stand under all these names, but because they

they are guilty of all their evils, and the worser they are, the more hold you haue on them to pray against them, Arrius was a vile enemy to the Churches, and very cruell, yet he was destroyed, how so? Historians tell us, *Orationes opus fuit, non morbi*, his death was the work of prayer, not of his disease, such effects may your prayers haue, what stubble can stand before the flame of prayer, Oh that our heartes were much inflamed in this great service.

Secondly consider you are here in your possessions, in your lot, hidden when others of your brethren are not come to their lot, mark that place in the 3 Deut. Reuben, Gad, and the half tribe of Manasseh, were come into their lot, and

2.

Deut. 3. 18. 20.

inheritance

Inheritance, before the rest of the Children of Israel, What then, should they sit downe quietly? No, at the 18 verf. they were not to sit downe, but they were to passe over armed before their brethren, so God haueing provided for you, before many of your deare brethren, and his good people, you are not now to sit downe quietly in your own lot, but to go up armed before the rest of Gods people, and prayer is your best
3. harnesse.

Thirdly You are here on purpose to pray, it is the end why you are come hither, that you might haue liberty to pray, I am loath to speak it, I would I might not, you had praying liberty denied to you, when any met together in pri-

vat

vate to pray, you know it was theirs and your reproach, this place is your Gilgall, wherin the Lord hath rowled away that reproach from you, Oh that your liberty might not degenerate into licence, you haue now praying liberty and if this be the thing you are come for, and now you haue such an oppertunity, will you not improue it, if a man leaue one place of trading, that hee may set up his shop with more freedome in another, and in the second place money be brought unto him, will hee refuse to take money? this is your case, you could not haue so free a trade for heaven as you desired, here you haue leaue to open your shops, and behold this day a praying oppertunity, which I call money,

is

is put into your hands, will you refuse it, Consider you are come on purpose to pray.

4. Lastly in all likelyhood this country shall be hidden, and you shall not loose your prayers, I will tell you what Mr. Brightman saith, whose memory is sweet and precious, he sayeth, there are three sorts of reformed churches, the first the German, the second, the French, the Sweedish the Scottish, and Holland, the third the English, which are all different, for the English is ruled by prelates, the French, the Scotish, Swedish and Holland is turned by presbyters the German hold consubstantiation, and other things which other reformed Churches do not, Germany therefo

fore he compared to Sardis, and thence foretold all the evills that haue come upon it. Holland, Swethland, Stotland, and the French he compared to Philadelphia, and sayeth though they haue but a little strength, and the houre of temptation shall come, and some shall labour to shut their doore, yet none shall shut it, it is the rather to bee considered, because he foretold the evils that came upon Germany, and why may he not speak true in this also, and then who would not pray for this people, seeing that he may not loose his prayers? wherefore I intreat you in the Name of God, now up and be doing, arise, O daughter of Sion, arise O hearts of the people of God that God might arise, and his

enemies might be scattered, awake, awake, and now up to prayer.

Quest. You will say to me we are agreed, wee must go to prayer, both now and at home; but what shall wee speak, that God may arise and that his enemies may be scattered.

1. First Bring forth the Lords engagements, and tell him how much hee is engaged to helpe the Churches, the Lord saith in his word, that Babilon shall fall, for strong is that God that hath condemned her: *the Lord saith, He never slumbreth nor sleepeth*, the Lord sayeth in his word; *If his people pray when they goe forth to warre, he will hear and maintaine their cause*, goe and tell God; Lord thou hast said thus and

Rev. 18. 8.
Ps 121. 4
2 Chron 6.34.35

and thus, thou haſt ſaid thou wilt neither ſlumber, nor ſleepe, thou haſt ſaide thou wilt maintaine thy cauſe, Oh then, ariſe O Lord, and let thine enemies be ſcattered.

In the ſecond place. Tell the Lord how long hee hath ſeemed to ſleep; and that the time appointed for the Churches deliverance is now at hand, ſaith the Pſalmiſt, *It is time for thee Lord to work, for they haue made void thy Law*; and again, *Haue mercy upon Zion, for the time to fauour her, yea the ſet time is come, for thy ſeruants take pleaſure in her ſtones, and fauour the duſt thereof*: this is the reaſon why the time is come, ſo go to God and tell him; Lord thou haſt ſtood ſtill a greate while, oh now the time is come, men 2. *Pſ.* 119 126. *Pſ.* 102 13. 14.

haue made void thy law, the Saintes pitty the dust, and take pleasure in the stones of the wasted churches, it is time for thee to rise. *Arise O Lord.* &c.

3. Further, Tell the Lord that the enemies are up already abundantly, tell him that ere long he will rise though you do not pray; Lord if wee should never pray, would'st not thou helpe the Churches? and wilt not thou arise a little the sooner for our prayers? wherefore

4. *Arise O Lord.* &c.

Lastly Tell the Lord that all things are now ready, it is an argument that God moveth us with to cõe in to him, Lord we use thine owne argument, Lord Arise all things are now ready, when the wind is good, & when the servants of the ship are ready, and haue got their

is

tackling all ready, and the anchor is up, onely the master is not come into the ship, they will send one to tell him, Sir the wind is good, your servants are ready, and the ship is under sayle, we pray you come away, so tell the Lord that all his people are up at prayer, expecting him; and all the prayers of Gods people are spread; and their heartes under sayle, and nothing can be done till the Master come; untill God himselfe come; come therefore O Lord; come away; *Arise O Lord & let thine enemies be scattered.*

After this Sermon began to be printed, somthing was added, the rest was taken by Characters, whilest it was preached.

pag. 5. l. 25. read. These. p. 12. l, 1. for so that read but p. 18. l. 6. r. flamer. p. 20. l. 5. r. are apt & l. 12. r seemeth. p. 25 l 2. r. blessing. p. 28. l 1. r. owne p. 29. l. 5. r. contrary. & l. 21. r. be. p. 30 l. 4. 5. & 7 r hereby. p, 42. l 12. r. waxe, p. 45. in the margent for Ps, 1, 18, read, Ier 31, 22, p. 58 l 5. r this p. 93. l. 9. r prayer & l. 19, r, at a window p. 65. l 14. r. mee. & l. 18. r. a tauerne p; 66. l. 1 r fundamenta. p. 67. l. 17 r. youthfully p. 67, & 68, r ye that are mind. full of the Lord keepe not silence but once. p, 73. l. 19. r one another. l 76. in the margent r fugientia l. 77 l. 21 r. for tenthly eleventhly. p 79. l 18 blot out If p 80. l. 21. r. first p. 81 l 1 r people of the Lord p 84 l 24 r prayer. l. 87. l. 10 r Archimedes p 88. l 6. r. gather vp. & l. 14. r strange. p 90 l 17 r our p. 91 in the margent for spiritis r. spiritus & for astatos r, astutos. p 93. l, 6 r very & l 8 r orationis p. 93. l. 11. & 24. r orportunity. p. 96. l. 20. r for turned governed.

6 Much experience is the crowne of o
the feare of God is their glory.
7 There be nine things wh
mine heart to be happy, an
with my tongue: a m
and he that
8 Wellis
derstandin
tongue
th
ngue tree, I ſtretched out my
ches are the branches of ho
ught I forth pleaſant ſauour,
fruit of honour and riches.
of faire loue, and feare, and a
ope, I therefore being eter
my children, which are I make
ll yee that be deſirous of
ch my fruits.
ll is ſweeter then h
n the honey comb, ceaſe, [re
ſhall yet be holy abide in the
ee be th
Commandements, and beare no
bour: [remember] the Cone-
and winke at ignorance.
ſtrife, and thou ſhalt diminiſh
tions man will kindle ſtrife.
ſquiet eth friends, and maketh
that be at peace.
erof the fire is, ſo is burneths &
s, ſo is his wrath, and according
ger riſeth, and the ſtronger they
he more they will be enflamed.
ention kindleth a fire, and an ha
h blood.
he ſparke, it ſhall burne: if thou
l be quenched, and both theſe
outh.
miſperer, and double tongued:
oyed many that were at peace.
g tongue hath diſquieted many:
rom nation to nation, ſtrong ci-
downe, and ouerthrowne the
t men.
g tongue hath caſt out vertuous
ued them of their labours.
keneth vnto it, ſhall neuer find
ll quietly.
f the whip maketh markes in the
oke of the tongue breaketh the

fallen by the edge of the
ſo many as haue fallen by the

at is defended from it, and hath
w the violence thereof, who hath
ke it?

before
4 but the bor-
er. 9 Giue almes.
8 Be ſurety. 18 To loo.
others is dangerous. 22
Home, then to ſojourne.
ſull, willlend to his neighbour,
ſtrengthneth his hand, keepeth
dements.
thy neighbour in time of his * need, * Deut.
and pay thou thy neighbour againe in due ſeaſon. 15. 8.
3 Keepe thy word, and deale faithfully with him, mat. 5.42.
and thou ſhalt alwaies find the thing that is ne- luk. 6.35.
ceſſary for thee.
4 Many, when a thing was lent them, reckoned
it to be found, and put them to trouble that helped
them.
5 Till he hath receiued, he will kiſſe a mans hand,
and for his neighbours money he will ſpeake ſub-
miſſely: but when he ſhould repay he will prolong
the time, and returne words of griefe, and com-
plaine of the time.
6 If he preuaile, he ſhal hardly receiue the halfes | Or, if he be able.
and he will count as if he had found it: if not, ſhee
hath depriued him of his money, and he hath gotten
him an enemy without cauſe: hee payeth him
with curſings and railings: and for honour, he will
pay him diſgrace.
7 Many therefore haue refuſed to lend, for other
mens ill dealing, feareing to be defrauded.
8 Yet haue thou patience with a man in poore e-
ſtate, and delay not to ſhew him mercy.
9 Helpe the poore for the Commandements ſake,
and turne him not away becauſe of his pouer-
tie.
10 Loſe thy money for thy brother and thy friend,
and let it not ruſt vnder a ſtone to be loſt.
11 * Lay vp thy treaſure according to the com- * Dan. 4.
mandements of the moſt High, and it ſhal bring thee 24. mat.
more profit then gold. 6.20. luke
12 * Shut vp almes in thy ſtore-houſes: and it 11.41. &
ſhall deliuer thee from all affliction. 12.33.
13 It ſhall fight for thee againſt whine enemies, 28.10.4.
better then a mighty ſhield and ſtrong ſpeare. 2.tim.6.
14 An honeſt man is ſurety for his neighbour: 18,19.
but he that is impudent will forſake him. * Iob.4.8.
15 Forget not the friendſhip of thy ſurety: for he 9, 10.
hath giuen his life for thee. [or, ſhike.
16 A ſinner will ouerthrow the good eſtate of his
ſurety:
17 And he that is of an vnthankefull mind, will
leaue him in danger, that deliuered him.
18 Suretyſhip hath vndone many of good eſtate,
and ſhaken them as a waue of the ſea: mighty men
hath it driuen from their houſes, ſo that they wan-
dered among ſtrang nations.
19 A wicked man tranſgreſsing the Commande-
ments of the Lord, ſhall fall into ſuretiſhip: and
he that vndertaketh and followeth other mens buſ-
neſſe for gaine, ſhall fall into ſuites.
Helpe thy neighbour according to thy power,
that thou thy ſelfe fall not into the

24 For it is a miserable life to go from house to house: for where thou art a stranger, thou darest not open thy mouth.

25 Thou shalt entertaine and feast, and haue no thankes: moreouer, thou shalt heare bitter words.

26 Come thou stranger, and furnish a table, and feed me of that thou hast ready.

27 Giue place thou stranger, to an honourable man, my brother commeth to be lodged, and I haue need of mine house.

28 These things are grieuous to a man of vnderstanding: the vpbraiding of house-roome, and reproaching of the lender.

CHAP. XXX.

1 *It is good to correct our children,* 7 *and not to cocker them.* 14 *Health is better then Wealth.* 22 *Health and life are short neaby griefe.*

Of children.

HE * that loueth his son, causeth him oft to feele the rod, that he may haue ioy of him in the end.

* Prou. 13.24 & 23.13.

2 He that chastiseth his sonne, shall haue ‖ ioy in him, and shall reioyce of him, among his ‖ acquaintance.

‖ Or, good by him. ‖ Or, kinsfolke.

3 * He that teacheth his sonne, grieueth the enemy: and before his friends he shall reioyce of him.

4 Though his father die, yet he is as though he were not dead: for hee hath left one behind him, that is like himselfe.

* Deut. 6.7.

5 While he liued, he * saw and reioyced in him: and when he dyed he was not sorrowfull.

* Psal. 128.

6 He left behind him an auenger against his enemies, and one that shall requite kindnesse to his friends.

7 He that maketh too much of his sonne, shall bind vp his wounds, and his bowels will be troubled at euery cry.

8 An horse not broken becommeth head-strong: and a child left to himselfe, will be willfull.

‖ Or, astonished.

9 Cocker thy child, and he shall make thee ‖ afraid: play with him, and he will bring thee to heauinesse.

10 Laugh not with him, lest thou haue sorrow with him, and lest thou gnash thy teeth in the end.

11 * Giue him no liberty in his youth, and winke not at his follies.

* Chap. 7.23.

12 Bow downe his necke while he is young, and beat him on the sides while hee is a child, lest hee waxe stubborne, and be disobedient vnto thee, and so bring sorrow to thine heart.

13 Chastise thy son, and hold him to labour, lest his lewd behauiour be an offence vnto thee.

14 Better is the poore being sound and strong of constitution, then a rich man that is afflicted in his body.

Of health

15 Health and good state of body are aboue all gold, and a strong body aboue infinite wealth.

16 There is no riches aboue a sound body, and no ioy aboue the ioy of the heart.

17 Death is better then a bitter life, or continuall sickenesse.

18 Delicates powred vpon a mouth shut vp, are as messes of meat set vpon a graue.

19 What good doth the offering vnto an idole? for neither can it eat, nor smell: so is he that is

20 ... of

... reproach of the house.

23 Loue thine owne soule, and ... remoone sorrow farre from thee: ... killed many, and there is not ...

24 Enuy and wrath shorten the ... life: carefulnesse bringeth age before the time.

25 A cheerefull and good ... of his meat, and diet.

CHAP. XXX

1 *Of the desire of riches* 12 *excesse in eating, or drinking* wi...

WAtching for * riches, consu... the care thereof driueth a...

2 Watching care will not let a... a sore disease breaketh sleepe.

3 The rich hath great labo... chastise them, and when he ... his delicates.

4 The poore laboureth in his ... when he leaueth off he is still ne...

5 He that loueth gold, shall no... he that followeth corruption, ... thereof.

6 * Gold hath beene the ruine ... destruction was present.

7 It is a stumbling blocke vnt... vnto it, and euery foole shalbe t...

8 * Blessed is the rich that is ... misht, and hath not gone after g...

9 Who is he? and we will c... wonderfull things hath he do...

10 Who hath beene tryed th... fect? Then let him glory. Wh... hath not offended, or done euil...

11 His goods shalbe establi... gation shall declare his almes.

12 If thou sit at a bountifull ... dy vpon it, and † say not, There ...

13 Remember that a wicked ... and what is created more wi... therefore it weepeth ‖ vpon eue...

14 Stretch not thine hand w... keth, and thrust it not with hi...

15 Iudge of thy neighbour b... discreet in euery point.

16 Eate as it becommeth a ... which are set before thee: an... thou be hated.

17 Leaue off first for manners ... satiable lest thou offend.

18 * When thou sittest an... thine hand on first of all.

19 A very little is sufficient ... tured, ‖ and he fetcheth not hi... bed.

20 Sound sleepe commeth of ... riseth early, and his wits are ... paine of watching and choller ... ly are with an vnsatiable man...

21 And if thou hast beene ... forth, vomit, and thou shalt h...

22 My son, heare me, and des... last thou shalt find as I told t... be quicke, so shal there no sick...

23 * Who so is liberall of h... speake well of him, & the ...